

# Spinoza – A Full Map Based on Althusser and Translating by a Line of Demarcation on its Conceptual Words

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## Introduction

Imagine this to mean  
several renditions of  
each topic – idealist side  
and materialist side –  
the process of literature

and ethics becoming the process of politics and conjunctures – how a writer becomes a political leader.

Now criss-cross the whole work and that is the materialism of substance, mode and then infinite intellectual which opposes Hegel according to Macherey by in fact developing not a depression of the state to the simpleness

of an intellectual life in three lesser sets, but in fact its opposite, the state becoming in fact a large mass and that becoming a leader – how this then is read together – the lessening and the greatening and that is Hegel – the question of a pure being which is abstracted till concept which is the main philosopher as absolute being, but it

can be also simple naïve being.

Now in fact Hegel or Spinoza then studies the structuralism compared between the two and finds Spinoza a better structuralist for in fact analysing the structural complexity of a crystal shard in the concrete object – as opposed to in fact the abstract Hegel who is just busy being Kantian and reporting

on the news and such themes as conjunctures.

The concrete Spinoza studies all the subjects including botany – and is more classical than Hegel though both reflect each other, Spinoza is more about labour and concrete processes – he would argue for a more concrete news report than simple abstraction.

It means in modern contexts – the correct approach is Spinoza and literary criticism, with some historical process also added – a type of Warren Montag literary criticism with history in it. That then is simply Spinozan.

## I. Of God

From things to God, and then from God to things.

Forms of conjunctures,  
even a small process of  
empirical notes, and  
finally some type of  
history, which is though  
nature, and naturing,  
even naturalism, and  
forms of nature, things  
again.

Natural complexity, with  
naturing nature and  
natured nature.

## II. Affects

Forms of hate, envy and  
then forms of affects in  
the process of  
oppression, even violent  
protests and good  
natured citizens which  
becomes the naturing  
nature and natured  
nature again but as  
conjuncture – the  
Tractus-theologicus and  
philosophy as  
intellectualis and even  
modes, many modes of  
intellectual processes –



especially the Nature of things – Lucretius here.

This section is about Hobbes, but also Machiavelli in Althusser. It can just be important as – simple notes and elegant politics as a jotting called a letter, but can also be in fact just modes.

### III. Intellectual Love of God

Just the individual  
which is joined into a  
mass and then with  
intellectual freedoms  
and that then is the  
aleatory opening to  
God.

Part II – Second  
Recognition of Spinoza –  
the part about Religion,  
and Literature – how in  
fact this is  
contemporary

The idealist remarks are full of literature, and nature of writing, topics of intellectual type – like letters, and even forms of short stories and even topics like Spinoza and ethics, or small notes, or handwriting or even ethics in a small house – or housing crisis and even capitalism and its scientific inventions – such things.